



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

THE REVIVAL IN CEYLON.

The following letter from the Rev. Mr. Winslow to the Rev. A. D. Smith of New York, was read at the monthly concert in several of our churches on Monday evening.

New-York, Oct. 4, 1835.

My Dear Brother,—You have inquired concerning intelligence from Ceylon. That mission, as you are aware, has lately been visited by a "refreshing from the presence of the Lord." The stations most blessed are Battacotta and Oodooville, at the former of which is the native college, containing about one hundred and fifty lads, and at the latter the female central school, with more than fifty girls. Protracted meetings were held at these early in November—at the former for five days, and at the latter for four, in which the Lord manifested himself to his people in a remarkable manner.

Though at Battacotta, when the meeting commenced, there were no hopeful appearances, on the second day, long before light, many of the students were collected together for prayer, and on the third day a band of young men who had associated themselves together to oppose Christianity, were all brought under conviction, and were begging for mercy. A great part of the students were professedly seeking the Lord before the meeting closed.

At Oodooville, the whole school was shaken; girls were praying and singing praises day and night.—Some went to their heathen friends to plead with

them to become Christians. Dr. Scudder says,—"I have never been so delighted with any of the operations of the Spirit which I have seen. The ever blessed spirit has seemed to cut short the work. Nothing could stand before him." Mrs. Scudder says of Oodooville, "It was a delightful sight to see the girls, almost all of them rejoicing in the Saviour whom they had just found. Oh, they had a new song put into their mouths. I went out to their room, and some of them told me of the joy and happiness they had found in giving themselves to Jesus. Their room when they were singing, seemed to me a little paradise. It was good to be there. I saw many of the lads from Batticotta, and truly their countenances expressed joy and peace in believing. I could scarcely open my lips without weeping."

In a late communication, Dr. and Mrs. Scudder also speak of their own station, Chavagacherry, where they had been less than a year at the time of writing.

Dr. S. says under date of April 20, 1835, "We have had very precious encouragement in our work at this station. God has done things for us which we would scarcely have dared to hope would take place. We have had two protracted meetings here since the commencement of January. Next week, with the divine blessing, we expect to have a protracted meeting of a different kind—a protracted prayer meeting. We hold many meetings in these days for prayer."

Mrs. S. mentions about the same time, that they had received two to the church at that station, and that most of the schoolmasters and a large number of children had expressed a desire to follow Christ. She gives also an account of the quarterly communion of the mission, which was held at Batticotta, March 26th when the first fruits of the revival were gathered in to the church.

"Thursday morning, we went to Batticotta, to attend the quarterly communion at that place. Forty-eight new members were received, baptized, and admitted to communion with us at this most interesting season. It was a most affecting sight, to see so many lambs gathered into the fold of the good shepherd.—Those admitted were from the several stations which have of late been visited with showers of mercy. Many others appear well, but are young, and are advised to wait a little longer.

You will praise God, my dear brother, for these manifestations of his mercy, and your beloved people will unite in these praises, and in beseeching the Great Head of the church more abundantly to bless

the labors of his servants in all parts of the world. May they never forget the assembling of themselves together on the first Monday of the month to pray for the dying heathen.

Yours in the bonds of the gospel,  
Affectionately, M. WINSLOW.

### LETTER FROM PERSIA.

*Tabreez, Persia, April 11, 1835.*

Dear Brother Brainard,—A box reached me a few days since, from America. Among its contents, to my no small joy, I found several numbers of the *Cincinnati Journal*. Whether I am to thank you, or some one of your subscribers, for this favor, I am not informed. *I cannot do less, however, than testify the great satisfaction* the perusal of this paper afforded me, alike from the interest and value of its contents, and from the fact, that a highly esteemed friend is the editor. I sincerely hope I may continue to be favored with the perusal of the *Journal*.

When you recollect, that I stand in *Central Asia, alone*, with no American missionary within twelve hundred miles of me, you will not wonder that periodicals from America, are very welcome messengers. These twelve hundred miles, back to Constantinople, so far as facilities either of traveling or of communication are concerned, are far more formidable than the whole voyage from America to that city.

We found this land journey from Constantinople to Persia, very toilsome and trying. It would have proved much more tolerable than we had apprehended, had we not been driven, by apprehended danger from tribes of Kurdish robbers, from Turkey into the Russian Provinces of Georgia; where we suffered from the cruel, barbarous arm of Russian intolerance, in a manner that description can never unfold.

The Lord be praised for our final deliverance, as, also, for his great subsequent mercies. Soon after our arrival in this country Mrs. Perkins was laid upon the brink of the grave—her life was for several days despaired of—but our Father, in heaven, graciously restored her.

Though we encountered severe trials and sufferings by the way, we feel amply compensated now that we have reached the land of our destination. Probably no richer field of promise is cultivated by the American churches; and yet I presume I am safe in saying, that no field has a smaller share of their prayerful sympathies, than Persia. Not that Persia is, as a country, *unknown*. Every child reads, in his Bible, of the land of king Darius and Cyrus—where Esther was queen, and Daniel prime minister. The missionary Christian knows that here, too, the beloved Henry Martyn traveled, and labored, and prayed,—yet who in America has ever prayed for Persia?—Have not the Mohammedans of this country, been regarded as quite inaccessible—and the nominal Christians entirely forgotten?

O, my brother, I beg you will tell your readers, that here is a golden harvest, falling into the ground. A nobler race of men, by nature, the world never knew. Their forms and features are decidedly, the finest I ever beheld; and their intellects are remarkably bright and inquisitive. In reference to *all* it must indeed be said that *the whole heart is faint. Truth has*

*fallen in the street, and judgment is turned away backward.* But, no marvel—the abominable religion of the False Prophet, would, of course, spread a moral wreck over any people who should fall into its polluting embrace.

The Nestorian Christians of this country, all welcome me to my work, with great cordiality. I have in my family, a bishop and priest from that people, who are teaching me their language, the Syriac—and are themselves learning in English. They are uncommonly fine young men. There is no obstacle to the establishment of schools among this people, to any extent—and I see not why I may not preach the gospel to them, also, by thousands, as soon as I shall have acquired the language.

I feel greatly encouraged to hope, also, that a bright era is opening upon the Mohammedans of Persia, under the auspices of the young king. The old king died about five months ago, after the long reign of forty years. His harem was the bane of Persia. The number of his wives, probably, far out-numbered those of king Solomon of old. And their sons have swarmed forth, with the pretensions of princes, like the locusts of Egypt, to devour the land. The young king seems averse to polygamy; and, for a *Persian*, an uncommon example of virtue, in many respects. He seems ardently desirous for the best good of his people and I cannot but hope that the day of Persia's civil and spiritual salvation is at hand. In this deeply interesting field I hope, I shall not long be left to stand alone. Very affectionately, yours,

JUSTIN PERKINS.

*Cincinnati Jour.*

### INTELLIGENCE FROM THE FLAT-HEAD INDIANS.

It will perhaps be recollected by many of our readers, that the missionary society of the Methodist Episcopal Church, have sent missionaries to the Flat-head Indians, under the superintendence of the Rev. Jason Lee. The last intelligence from this gentleman was when he had reached the top of the Rocky Mountains, and was dated, we believe, in the early part of July, 1834. We have now before us a letter from a member of that mission, written in November, at fort Vancouver, on the Columbia river. The letter was addressed to a brother of the writer, and was received via the Sandwich Islands.

N. E. Spectator.

Oregon territory, Fort Vancouver, on the Columbia river, 45 deg. 47 north lat., 122 deg. 39, west longitude.

NOVEMBER 8, 1834.

Dear Brother and Friends: When I wrote you last, we were encamped at Ham's Fork, on the Rocky Mountains. In a few days from that date, viz. on the 2d of July, we resumed our journey, and after a rough and toilsome travel, arrived here on the 15th of September, all in health but much fatigued by the length and weariness of the journey, having slept in our clothes, either in a tent or the open air, *one hundred and fifty-two nights!* But though weary in body, we have never regretted that we left our home and comforts, for the purpose of coming to benefit the poor natives in this remote and secluded region;

but rather rejoice that we are permitted to labor in the glorious work before us, relying on Jehovah alone for the increase, after having done our duty toward these red men, who are our brethren by creation, yea bone of our bone, and flesh of our flesh.—I assure you that I feel more than ever interested in the natives, and more than ever willing to spend my strength and life in laboring for the bettering of their condition, both spiritual and temporal. An acquaintance with some of them and their character, is much calculated to interest me in their behalf, and the prospect of usefulness among them is very encouraging.

We have witnessed many natural curiosities in passing over the mountains and deserts, on our way, and have also had an opportunity of seeing many animals in their wild state, to which we were strangers before, except by description. A number of warm and hot soda and spouting springs, were to us objects of curiosity. I have seen some which rose in temperature to boiling heat. Some of the bluffs, hills, and mountains, are of the most curious and pleasing construction. The land generally, till within a short distance from this place, is a dreary desert for six or seven hundred miles—sometimes scarcely affording verdure on the rivers, for the sustenance of our animals. We have left our horses, mules, and three neat cattle, at fort Wallah-wallah, some distance up the Columbia; and came thence to this place in a boat belonging to the Hudson's Bay company, who own that fort, as well as the one from which I now date my letter. The company is composed of English, Scotch and Canadian gentlemen, who have long been engaged in the fur trade. They have stations all through the country, from Hudson's Bay to the Pacific Ocean, and have become immensely rich.—They have here a large farming establishment, several hundred cattle, sheep, horses, goats, and swine, and raise in great abundance, wheat, barley, peas, potatoes, garden vegetables, and melons, together with some apples, peaches, grapes, &c. They have been established here about nine years. Indian corn flourishes tolerably well, but it is not extensively cultivated. I have tarried here since our arrival, to take charge of the school at the fort, (the former instructor having left,) which is composed of half-breed children, having French Canadian fathers, and Chénook mothers. The Chénooks are a tribe who inhabit from this place to the shores of the Pacific.—These children have now some of them been at school nearly two years, and what is rather singular, have always been taught by Americans. I intend leaving next week to join my brethren on the Willammett river, known on Olney's maps by the name Multonmah, where they are busily employed in erecting a log house, for our winter quarters. I earnestly long to be with them, and shall feel home-sick, till the anticipated time arrives.

I intend sending this by the way of the Sandwich Islands, which will be the way for you to send letters to me. There will probably be some information given in the Herald, how letters should be directed, and where left, in order to have them come to me.—A vessel passes from this place to the Islands, and back again, as often as once in two months. My health is better at present than it has been for years, and to all appearance is likely to remain so. During

a great part of the journey, I suffered considerably from a diarrhoea, attended with considerable pain, which reduced my strength quite low, but not so that I was unable to labor. Brothers Jason and Daniel Lee and myself were sick at different periods of the journey, being all seized alike, with violent pain in the head, back, and limbs, attended with high fever. But the kind care of Providence was manifestly visible, in that there was but one of us sick at a time, and our sickness happened when we were staying in the camp, or when we were making only short journeys daily. The debilitating effects of our sickness we did not get over for several weeks.

For more than two months we were destitute of bread, and subsisted on buffalo meat. We however kept a little flour in case of sickness, and were never entirely destitute of sufficient to thicken broth, except a day or two before reaching Wallah-wallah.—The reason, however, of our having it so long was, that a gentleman from this place, who overtook us in the mountains, where he had come on a trading and trapping excursion, gave us at two different times, about a dozen pounds each time, of excellent flour, raised on the Columbia. We also received several other presents of food from him, although an entire stranger. From the Napierce and Kiouse Indians, we also received the present of six good horses, for which brother Lee afterwards made them suitable presents in return. Horses among them are very plenty, and are valued at eight dollars a piece.

After coming to the Kiouse camp, we purchased a quantity of the cammas root, which, in shape, resembles a small onion. The Indians dig them in large quantities, and having previously prepared a hole in the ground, lay in a quantity of wood, and cover it in a similar manner. The wood is then fired, and the root is roasted. After roasting, it tastes much like baked pumpkin, and is very nutritious. To preserve it for future use, they pound it with a kind of black moss, which grows on the trees, and make it into small cakes, in which state it is kept good for months, and, with dried salmon, serves them for food during the winter. Trout were caught here (at the Kiouse camp) weighing from ten to twenty pounds.—They are very different from our trout in the States. During the latter part of our journey we subsisted considerably on salmon, which we purchased from the Indians. Farewell, dear friends—more particulars when I write again.

Yours in bonds of love.

CYRUS SHEPARD.

#### HEATHEN INSENSIBILITY.

*From the "History of the English Baptist Mission to India," by Rev. Baron Stow, just published by the American Sunday School Union.*

Mr. Statham mentions an occurrence at Howrah, of which he was an eye-witness, that indicates most strikingly how much the Hindoos need the Gospel to produce in their hearts a spirit of kindness and sympathy towards their suffering fellow creatures. A small native hut had accidentally taken fire; and as it was situated to the windward of the village, comprising about twenty thatched huts, these were all in imminent danger of being destroyed. "The fire," says Mr. Statham, "was very brilliant, from the nature of the materials, bamboos, mats, and straw. I perceived it from the verandah where I was sitting, and immediately mount-



ed my horse and rode towards it. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighboring village of Sulkea, not one would assist in extinguishing the flames, but all seemed to enjoy the bonfire. No means were adopted to arrest the progress of the conflagration, except by those whose huts were burning. On my remonstrances with the spectators, and entreating them to lend a helping hand to their neighbors, these were the answers:—'My house is not on fire.'—'Who will give me pay?'—'What power have I over fire?'—'To be burnt will be worse than to see fire.' Thus they suffered the flames to spread, until they had now consumed nearly half the place, when from one of the huts which had just taken fire, a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor decrepid old woman. I urged them to fly to her rescue. Oh the horrid feelings they evinced! 'She is not my mother'—'She is too old to gain salt'—'Her time is come'—'We shall see a suttee.' I offered them gifts if they would go into the house with me and bring her out. The name of *rupes* had something of an electric charm upon them; for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved for that time; but none except those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some lascars from the ships, whom I had prevailed on to endeavor to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication with the others. With regard to the poor woman thus saved, she had been so terrified, that her illness was increased, and her merciless sons conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more; she died in about half an hour." *Her mouth had been filled with mud!*

### Miscellaneous.

From the Boston Recorder.

#### INFLUENCE OF FOREIGNERS.

Every body has heard the story of the thief, who escaped detection by crying "stop thief" louder than any body else, though he had the stolen goods in his hand. It would ill become the Christian community to be cheated in the same way; and yet there is some danger of it. A cry has been raised against the influence of foreigners. We believe there was need of it. But let us consider, *what* foreign influences there are, which may work mischief among us.

First and foremost, of course, is "the man of sin." Doubtless, this *deserves* the first place among the bad foreign influences to which we are exposed. But of this, so much has been said of late, that we need not enlarge; especially as our opinion has been fully expressed.

Next,—perhaps not next in malignity, for we cannot assign them their ranks with accuracy, but next we will mention, a certain kind of Scotch Presbyterianism. It is difficult to describe; but not very difficult to know when you see it. It is Calvinistic, beyond Calvin himself. It has little to do with revivals, or with any religious experience that can be told.—It would keep the church from extinction, by admitting all baptised children who have not committed

any scandalous offence, as soon as they have arrived at a certain age and learned the catechism. For the conversion of heretics, it relies upon church censures, if they are in the church, and upon logical controversy, if they are out of it. Such men are continually for "making war upon the beast;" for *contending against* Papists, rather than addressing them in a way adapted to bring them to repentance. We are in danger of catching their spirit. If the contest against popery,—we say popery—not Papists—receives its character from *them*, it will be a bad business. Some, who are very good, pious and useful men on the whole, have derived too much of this from their ancestors.

Thirdly, there are the "Orange men;" so called, we suppose, from William, Prince of Orange, afterwards William III. of England. When James II. was expelled for endeavoring to introduce Popery, and for other malfeasances, Ireland was divided into two parties; one in favor of James and popery, the other for the house of Orange and Protestantism. In the civil war which broke out, William and the Orange men were victorious. The Orange party, who are political Protestants, ready to make laws against popery, and enforce them at the point of the bayonet, continues to this day. Societies, or, as they are sometimes called, lodges, of them, are spread over most parts of Ireland, and have been found even among the British troops and in the colonies. These are the men with whom the Irish Catholics are in the habit of fighting at elections. Whenever unprincipled English landlords, clergymen or magistrates have wished for volunteers, to enforce oppression upon Irish Catholics, these are the men who have stood ready for work. Next to popish priests and whiskey, the feuds between Orange men and Catholics have been the greatest curse under which Ireland has groaned; the real oppressions of the English government, bad as they have been, not deserving to rank higher than the fourth place in the scale of evil. The Orange men are among us, ready to fight popery just as they have done at home.—If we suffer them to mould our efforts, we shall suffer a mischief.

Finally, there are the "liberals," from the continent of Europe; Protestants in name, perhaps, and perhaps not even that; but Atheists, Deists, Rationalists, any thing, in reality. The European "liberal," generally, is a man who has seen, and learned to despise, the true character of popery and despotism; and having seen nothing better, has learned to despise and hate all religion and all regular and efficient civil government. Some of them have a sort of religious sentimentalism about them, which at times looks quite pious; and their philosophy is such as enables them, without conscious hypocrisy, to assent to almost any formula of faith and worship.—We have some, but not many such men among us.—They will evidently give a wrong direction to our efforts against popery, if their influence is felt on the subject.

The habits of thought, in all these parties, have been formed in countries where religion is established by law, and where, of course, dissenters, if they exist, find themselves obliged to act *politically*, in favor of their *religion*. They cannot therefore, be safe guides in this country.

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Having said so much, it would be unjust to close without saying, that we have Protestants among us, from England, Scotland, Ireland, and Continental Europe, who are really excellent men, and who by no means deserve these censures. Regard for them has kept us silent for some time, lest what we might say of others should be abused to their injury. But we believe they will see the truth of these remarks, and the propriety of making them.

It may be well, also, to name another bad influence, of native growth. There are native day-laborers, and others, with whom foreign Catholics come in competition in business, and who hate and are ready to fight those who get away their employment.—The evil is mostly imaginary; for the native of good character has as much and as profitable employment, as if there were not an "Irishman" on earth. But the idle, the imprudent, the unprincipled, find that they do not "get along in the world" as they wish, and they fancy that "these Irish" are the cause of it; and they are ready to talk, vote or fight accordingly.

Such are some of the bad influences, which may naturally mingle with the efforts of good men to save our country from the evils of Popery, and against which good men must be on their guard, or their well meant labors will "strengthen the hands" of bad men to do evil.

#### DUTCH ECCLESIASTICAL ESTABLISHMENT.

We received some time since the '*History of the Scottish Church at Rotterdam, with notices of the other British Churches in the Netherlands, by the Rev. William Stevens, A. M. published in 1832.*' This work is interesting in many of the details of the history of these churches, and of their association with the Reformed Dutch Churches in the midst of which they were planted, and we may hereafter give a more extensive notice of the work. In the appendix we find a brief view of the 'Dutch Ecclesiastical establishment.'—*Christian Intelligencer.*

The predominant church in the Netherlands, prior to 1795, was that of the Reformed. By every departure from the formulary, as well as for the correction of those abuses to which the authority of the General Synod did not extend, the secular arm might be called in. The whole of this system fell to the ground in the last mentioned year; and the Established Church, then separated from the State, no longer enjoys any civil privileges. The present constitution of this country 'secures to all forms of worship, equal favor and protection.'

We shall endeavor in this article, to point out the difference in the regulations of the Netherlands Reformed Church before 1795, from those introduced since 1816, by contrasting the present with the former practice of the different courts.

In their rising gradations, the courts now existing, rank and are named as follows, viz: Kerkenraden, Klassikale Besturen, Provinciale Kerk Besturen, and the Algemeene Synode.

1. The Kerkenraden, (Consistories or Kirk-Sessions,) are composed of the ministers, in actual service, and the elders and deacons of each congregation. In small communities, deacons have a voice in all the business of the Kirk-Session, but in large

consistories they have a separate chamber, where are exclusively discussed all matters relating to the poor. Both the elders and the deacons remain in office for two years; and should their services be again solicited, which frequently happens, re-organization takes place. The elders and deacons combine in the election of a minister: and whether the patronage be vested in his Majesty, or in a private individual, the session almost always obtain the object of their choice.

The Consistory have the charge of what relates to public worship, Christian instruction, and the superintendence of the members of the congregation.

A triennial visit, of which public intimation must be given from the pulpit, is made to each church, by two clerical members of the Classical Direction. One of the deputies takes the chair, the other acts as clerk. The pastor of the congregation being requested to retire, the elders and deacons are interrogated whether the ministerial functions be regularly and duly discharged; or if they have ought to object to the life and doctrine of their clergyman. He is then called in, and suitably addressed by the presiding deputy. The like form is observed in regard to the elders and deacons respectively. The church-officer next formally summons such of the congregation as may have complaints against their spiritual overseer. And if, as generally happens, none come forward, the commissioners proceed to acquaint themselves as to the number of members, and the various changes which have occurred since the former church visitation. During the two intermediate years, each consistory is required to give written answers to several queries; and this document must be subscribed by all the members of the session. A small annual gratuity is, on this occasion, presented to needy congregations.

#### 2. Klassikale Besturen, (Classical Directions.)

Each Province is divided into several classes, and in the Old Netherlands there are forty three. The Clergy amount to 1460, exclusively of 124 Emeriti Ministers.\* And those in active service are increased according to the demands of the Protestant population.† A village or district, whose population belonging to the Reformed Religion, does not exceed two hundred souls, is, when a vacancy occurs, to be

\* See Catalogue of the Dutch, French and English ministers in the Netherlands, corrected till May, 1832. The office of assistant and successor is unknown in Holland. When a clergyman becomes, by age or other causes, unfit for duty, he retires on a pension proportioned to his public service. If he becomes Emeritus after forty years' service, he receives his full stipend. According to a printed statement which appeared in eighteen hundred and twenty-nine, there were then one thousand six hundred ministers in the kingdom; of whom one thousand four hundred and seventy-eight belonged to the Reformed Church, sixty-three to the Lutherans, thirty-five to the Baptists, and twenty-four to the Remonstrants or Armenians. South Holland enjoyed the greatest number of clergymen; as, two hundred and sixty-eight Reformed, sixteen Lutheran, sixteen Remonstrant, and three Baptist.

† By the last census which was taken in 1830, the population of the Netherlands stood thus: Protestants, 1,541,748; Roman Catholics, 836,920; Jews, 45,493; Unknown Religious denominations, 3,045;—Total, 2,427,206.

united to an adjoining parish. Unless, where weighty reasons can be adduced, a community under 1600 is entitled to one pastor only.

The legal allotment of Reformed clergymen, is as follows:

Population.	Ministers.
1,600 to 3,000	2
3,000 to 5,000	3
5,000 to 7,000	4
7,000 to 10,000	5
10,000 to 13,000	6
13,000 to 16,000	7
16,000 to 20,000	8

For every additional *five* thousand souls, another minister is allowed by government.

The classes are, for the most part, subdivided into two, three, or four distinct bodies, called Rings.—Each class has a court, consisting of a president, an assessor, and a *scriba*, or clerk; besides two, three, or four clerical members, and one from among the elders. The lay member, and the half of those selected from the clergy, retire yearly; and are relieved by others chosen by the King from a list of *six*, made by the classical meetings, but reduced to *three* by the provincial directions. The clerk is changed, in like manner, every third year. The minister of the class, who is member of the provincial direction, acts as president of this court, and what is termed his *secundus*, or deputy, is assessor.

The Classical directions carefully watch over the concerns of the congregation within their district; statedly visit them in the way we have mentioned; and transmit annually an account of them to the Provincial Direction: they take care that divine service is performed in vacant parishes, by the ministers of the Ring, and by the Consuls.† They superintend the filling up of vacant cures; examine the subordinate teachers of Religion; are judges in the first instance, of ministers and other members of Kirk-Sessions, unless deposition be called for, and they decide in the highest jurisdiction, in those cases upon which a decision has been given by the Consistory.

On the last Wednesday of June, each Classis holds a general meeting, for the purpose of choosing delegates, who are invested with the power of nominating members to the Provincial Court.

The ministers of a Ring, or small district, assemble at each other's houses by rotation, usually once a

† In places where there is only one pastor, should a vacancy occur, whether by death, translation, emerituship, voluntary resignation, or deposition, a neighboring minister is appointed by the synod to superintend the clerical duties of the Parish. This person is styled the Consulent, and is in every respect, for the time being, *pastor loci* for no sessional meeting may be held but under his presidency, and without his consent no ministerial duties can be performed in the parish. The district clergymen, as well as the consulent, receive three guilders for each sermon, exclusive of travelling expenses. The consulent weekly catechises those who design to become members; and he finishes his labors by admitting the elected clergyman, by a mandate from the provincial Court. Except the consulent, no other minister is required to be present at the investiture, which always takes place on a Sabbath morning,—the new incumbent preaching in the afternoon.

quarter; and at this social meeting, denominated the *Ring-vergadering*, an essay on a theological or literary subject is read by one of the members, upon which those present deliver their sentiments. The *Ring-vergadering* is designed for the mutual benefit and professional advantage of its members; who also adjust the appointments for the temporary supply of vacant livings. The senior minister is *Prætor* or *chairman*, whilst it is the duty of the last admitted clergyman (provided he be sufficiently acquainted with the Dutch language) to officiate as clerk.

Each Ring annually transmits an account of its transactions to the Provincial Court, by whom again, a committee is appointed to draw up a general report to government, which is printed.

The *Klassikaal Bestuur*, is in place of the former Classis or Classical Assembly in which every minister and elder within the particular bounds had a seat. By the Classis, candidates for the ministry were examined, and members chosen to represent it in the Provincial Synod.

3. *Provinciale Kerk Besturen*, (Provincial Directions) formerly the provincial Synods. They are composed of a clerical member from every class in the province, and one elder who is sent by each class in rotation; besides a secretary, who is also a member of these courts. One third of the number of the clergymen retire annually, as likewise the elder. Their successors are chosen by the king from a list of *six*, named by the classical, and reduced to three by the Provincial Directions. One of the members is yearly nominated President by his Majesty,—who also appoints the secretary every *third* year, from a list of *three*, prepared by the Provincial Directions.

The Provincial Directions have the oversight of every church within the province; an account of which is forwarded yearly to the General Synod.—They examine candidates for the ministry, and authorise the courts below legally to admit those whom they have approved of, to vacant charges. Unless deposition be necessary they decide in the highest points about affairs upon which the Classical Directions have given a deliverance.

Previous to 1795, an annual Synod was held with permission of the states in each province, (Zealand excepted) composed of ministers and elders chosen by the Classes. Commissioners from other provincial Synods had there an advising voice. The states of the province deputed one or more political commissaries, (*commissarissen politick*), to attend those meetings, and no point might be discussed until their assent was openly asked and given.

The provincial synods appointed a commission, (*Deputaten Synodi*), consisting of a Minister from each Classis, but only one elder. The commission was charged with the execution of the Resolutions of the Synod, and with the arrangement of the business which might be brought before the next annual meeting of the Synod to which court it behoved the commission to deliver a detailed report of the several cases which had, during the interval, been decided by it.

4. *Algemeene Synode*. (General, formerly the National Synod.) Since 1816, an annual General Synod of the Netherlands Reformed church, is held in the month of July, at the Hague. It consists of ministers commissioned from each of the Provincial

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Directions; from the Walloon and India Churches, and from the Theological Faculty of the Universities of Leyden, Utrecht, and Groningen, but the academical representatives have no vote, but merely a deliberative voice. The superior court further consists of a stated secretary, who must be a minister of the Hague, and a fixed quaestor is chosen from among the elders in the city of Amsterdam.

A minister of state who is charged with the general direction of the affairs of the Reformed church, opens this assembly with a suitable speech; is present, along with his secretary or advisers, at its various sittings; and is ready to give his opinion, and to direct the court in difficult cases. Extraordinary resolutions of the Synod must also have his *visum*. All decrees, ecclesiastical resolutions, &c. are not valid until sanctioned by his Majesty.

The King names the president and vice president of this Assembly, from among the members whom the Provincial Directions have declared eligible.

The General Synod discusses every thing pertaining to the interest of the Netherlands Reformed Church, makes and alters, with royal approbation, general ecclesiastical regulations and institutions, and gives a final deliverance in those cases where sentence has been passed by any of the Provincial Directions. Neither in this ultimate tribunal, which is composed of nineteen members, nor in any of the inferior church judicatories, are strangers admitted, during the transaction of business.

Since 1826, there has been a General Synodal Commission, consisting of seven members, of whom three are elders. They are relieved every six years by others, chosen by the king from a list of six individuals proposed by the Synod. The President of the last Synod, and the Secretary of the Synod, are *ex officio* of this commission.

The Synodal Commission meets twice a year at the Hague, to deliberate on questions left for its decision by the Synod, to which a report is statelily rendered.

In former times, a National Synod, convoked by the States-General, was occasionally held, composed of commissioners from the Provincial Synods, and from the Theological Faculties of the Universities. Deputies from foreign Reformed Churches were also invited to attend. The States-General likewise sent representatives. But a National Synod has not been held since that of Dordrecht in the year 1619.

#### MORE DISTURBANCES.

In another part of our paper we have copied, from the Recorder, a short account of a scene which lately took place in Boston, in connection with abolitionism. The heart sickens at the record of another similar scene, which transpired in Utica, about the same time.

A Convention had been notified to assemble in that city, on the 21st ult., to form a State Anti-Slavery Society. Many of the citizens were strongly opposed to such a meeting, in that place—and at a previous day had come together and expressed their sentiments, in decided language to that effect. The use of the State Rooms had been offered to the Convention, by the Common Council,—though the Mayor was opposed to the measure. The meeting of citizens determined that these rooms should not be devoted to such a purpose;—and when they adjourned, it was to meet on the same day with the Convention, at an earlier hour, and in the

same rooms in which the Convention had expected to assemble.

Accordingly, on the morning of the 21st, an immense crowd, composed, it is stated, of the most respectable people of Utica, met at the Court house;—and learning that the Convention had assembled in the Bleeker street Presbyterian church, they appointed a committee to wait on it, and express the feelings of the citizens in regard to the meeting, and the dangerous consequences which might ensue unless the Convention was dissolved. At the same time they were instructed to inform the Convention, that the meeting which the committee represented was composed of all classes and parties, assembled to prevent, if it could be done by their advice and remonstrances, a resort to violence and insult.

During the interview of the committee with the Convention, there was a good deal of excitement and disturbance, respecting which there are different accounts. In the end, however, the Convention adjourned, sine die—and soon most of its members had left the city.

The Convention had been together only about half an hour—but it is said they had organized, and adopted a Constitution of a State Anti-Slavery Society. The number of the members of the Convention is differently stated—some estimating it at only 400, and others as high as 800. A portion of the Convention, as is understood, at the invitation of Gerrit Smith, Esq. of Peterboro', went to that place, and completed the business for which they were called together.

Though we deprecate the pressing of immediate abolition on the community, and above all, at this inopportune crisis—and were we its advocates, should think it expedient, as many of the best friends of the cause do, to yield, for a season, to the exigencies of the time, still, it cannot but be the more inexpedient to prevent such assemblies by force, so long as they keep within the limits prescribed by law.—The attempt to crush opinions by violence, is not in harmony with the intelligence and improvements of the age. In proverbial language, 'The remedy is worse than the disease.' That cause must have vitality in itself, and a great deal of it too, which requires for its suppression, the exercise of brute force. We should be afraid there was too much life in it, to yield even to the hand of violence. If abolitionism is wrong, it can be shown to be so;—at any rate it can be put under the ban of the law, if it deserves such a fate;—but for the sake of liberty—for the sake of safety—for the sake of republican institutions—for the honor of the nineteenth century, raise not up a spirit for its overthrow, which may next fix its fatal grasp on the pillars of our government, or plunge its dagger into the vitals of our holy religion. It can never be engraven too deeply on the hearts of all who love peace and order, that mob law is a deadlier evil than any it can be invoked to suppress. Those, too, who are aiming, and honestly, to promote human happiness, in whatever shape, should lay it to heart, that no degree of good to be accomplished by benevolent action, when the existence of the Christian religion is not at stake, can compensate for the evolution, in our land, of a spirit whose existence among us was not, until lately, suspected—and of which happy would it be for our country ever to be ignorant. We would not, for millions, be the voluntary occasion, even in the pursuit of a benevolent and noble object, of rousing into ungovernable action, the passions of a mob. The example is inconceivably pernicious—and we could not hope for any results which would repair the injury that one such tornado inflicts on our institutions.—*Con. Obs.*

The great comfort of a believer, on his death-bed, is faith in Christ, hope in the promises, and an interest in the covenant.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 7, 1835.

## "JUSTICE."

We have received a communication signed "Justice," complaining of our notice of the Watchman. Presuming that it was not designed for publication, we make no apology for not giving it to our readers. And having no other way of communicating with an anonymous correspondent, we answer him thus publicly.

1. The writer, "Justice," says of our article, that the object "is, to crush a Theological Institution lately set up in another part of our state." Will "Justice" please to inform us what one word or allusion there is in that article, touching, however remotely, the Theological Seminary at East Windsor?

2. "Justice" thinks that "the article under consideration arraigns the motives" of the Editor of the Watchman. We deny the charge. We said, and we say again, that the prospectus of the Watchman contains no frank exposition of the reasons which have induced Dr. Harvey to set up a new religious paper in Connecticut. We stated what we conceive the reasons to be; and we challenge "Justice" to deny the correctness of our statement.

3. Will Justice deny that the Rev. Joseph Harvey of Colchester is the author of the two pamphlets which our article mentioned, viz., the "Letters by an Edwardean," and the "Appeal to the Churches?" Will he deny that the last-named pamphlet distinctly demanded a division of pastor from pastor, church from church, and church member from church member, on such questions as whether human beings are sinners before they sin, and whether sin is to God the necessary means of the greatest good? Will he deny that the same pamphlet was designed to prevent Christian parents from sending their sons to so heretical and corrupting an institution as Yale College?

4. Will "Justice" deny that the salary of the Editor of the Watchman for the first year, is pledged by the author of the "Views in Theology?"

5. Will "Justice" inform us how we arraign any man's motives, or do violence to the rule "By their fruits ye shall know them"—when we infer and declare that a paper set up by the joint sacrifices, and controlled by the joint influence of two such men as the author of the pamphlets aforesaid, and the author of the Views, will be, and is designed to be, a paper militant in its character, laboring to decry the Theological Professors at New Haven, laboring to destroy public confidence in Yale College, and laboring to break up that peace which the great majority of the ministers and churches in Connecticut are earnestly desirous to maintain.

## UNION AND DISUNION.

We find the following document in the Presbyterian, where it appears as copied from the Southern Christian Herald. This last mentioned journal is published at Columbia, South Carolina, and has of late obtained some notoriety by its unblushing advocacy of slavery both in the abstract and the concrete, as being the best arrangement for the welfare of society. In respect to

parties in the Presbyterian church, it is, as might be expected, decidedly and without qualification, with that party which denounces New England and New England divinity, and which aims at the dissolution of those amicable relations which have so long connected the Congregational and Presbyterian churches as if they were indeed one body. We ask for this document the careful attention of every reader; for the document considered in all its connections, has an important bearing on the controversies of the day.

*From the Southern Christian Herald.*

Mr. Editor,—I send you a copy of a letter just received from one of the most distinguished Ministers of the congregational order in Connecticut—a man who has been as much honored of God in his efforts to save men, as any other of the present century, and who is as much alive to the purity and safety of our church, as any of the most thorough Presbyterians. I have no permission to publish his letter, but as his object is to promote the kingdom of Christ, by preserving pure "the faith once delivered to the saints," I think he would not object. I therefore send it to you, in the hope that it may quicken some of our brethren who think we have nothing to fear.

## THE LETTER.

"A few evenings since, I heard from a Mr. —, a pious gentleman from Georgia, an account of the examination of a student from the New Haven School, by the name of Magill, from St. Marys; and that he was unanimously rejected by your Presbytery. Now you doubtless know the alarm felt by many of the best ministers in New England on the subject of the New Haven Theology; and yet its advocates are continually crying out "there's no difference," and under the pretext of union, they have been strenuously propagating their peculiar sentiments, and have so managed as to conceal the most obnoxious and alarming features of their scheme. I conclude from what Mr. — informed us, that the candidate came out fully with Dr. Taylor's system, as far as he understands it. My object in writing to you, is, to obtain a more particular statement of the points on which the candidate differed from the orthodox doctrines, as held by Presbyterians. We have also learned that a Mr. —, from the same school, has returned to your state a *perfectionist*. Is it so, and what are some of the facts in this case? Also, we have heard of a number of students from your state who contemplated entering Yale College, but are now bending their course elsewhere. We certainly ought to be apprised of the facts, for the honor of religion, and the interests of Yale College; but no one seems to be willing to name them to the officers, or the corporation of that Institution, lest he should be considered unfriendly. These I know to be the feelings of many of the best friends of Yale College. Can you not in your own name, or in behalf of your Presbytery, as you may think best, draw up such an account, that we may read to our ministers, or if you are willing, as the cause of Christ certainly demands, publish it in some of our periodicals. I write to you, knowing that you are an alumnus of Y. C. I think the stand your Presbytery took, was noble and if all our ecclesiastical bodies would do the same, and be decided, it would save us from most of the trouble and ruin which threaten us. You are no doubt acquainted with the facts, that a number of Dr. Taylor's students have turned out to be perfectionists. I can name the following preachers at the North who claim to be perfect—N.—B. W.—S. P.—J. F. W.—W. D.—H. and C.; the latter, if I mistake not, was lately silenced. He was settled about 20 miles from N. Haven. But notwithstanding he took with him about half of the church, who claim to be perfect. Some of

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the above named preachers were not members of Dr. Taylor's school, though we doubt not, all have taken their premises from his Theology. This is what they claim, as Noyes has published in his paper, edited in New Haven. *I cannot tell you how fast the New Haven Theology is lowering the character of piety, and running out genuine revivals among us.*

"I heartily approve of the decisions of the late General Assembly, in regard to the memorial presented by your Convention. I have often said, and have no doubt of the fact, that the Act and Testimony owed its existence to the New Haven Theology. I desire your opinion on this subject. There has been a desperate effort made, in a late number of the Christian Spectator to account for it on the ground of jealousy, and for the sake of power in the Old School party. This we regard as a slander on christian principle itself. If you write—direct,—— Yours, &c."

The above letter I consider important, as coming from one of the most pious and distinguished ministers in New England—and as he represents a numerous party of the most judicious and best ministers of that part of the country, his testimony in regard to the General Assembly is very valuable. If this statement accords with your views, please insert it.

#### NOTES AND REMARKS.

1. *Who is the author of the letter to Georgia?* The question is important, not as a matter of curiosity, but for other reasons which will be sufficiently manifested in the progress of our remarks. Who then is the author of the letter? He is a "minister of the Congregational order in Connecticut." He is "one of the most distinguished" among his brethren. He is, in the estimation of his correspondent, "a man who has been as much honored of God in his efforts to save men, as any other of the present century." He appears to be somewhat intimate with men of a certain stamp in the Presbyterian church, for his correspondent testifies for him that he is "as much alive to the purity and safety of our church as any of the most thorough Presbyterians." Furthermore, he is a man so far unsettled and migratory in his habits, that when he writes to his friends, he is obliged to conclude by saying, "If you write—direct"—&c. Reader, who is he? Who is that "most distinguished minister" in Connecticut, without a pastoral charge, without a known domicile, whom Act-and-Testimony Presbyterians greet "as much alive to the purity and safety of our church?" Who is that man whom the party that persecutes Lyman Beecher and Albert Barnes as heretics, is willing to acknowledge as one "who has been as much honored of God in his efforts to save men as any other man of the present century? We know a man whose reputation in this respect it was lately deemed advisable to bolster up, by surreptitiously publishing an eight-years-old letter of Dr. Beecher, testifying what he "has been." Some other people know a man who is thought to deal rather extensively in that sort of correspondence of which the letter now under consideration is the most remarkable specimen that has as yet been given to the public.

2. *To whom was this letter written?* It was written to a member of that Presbytery in Georgia by whom Mr. Magill of St. Mary's was rejected. It was written to "an alumnus of Yale College." It seems to have been written to a member of the Act and Testimony

convention;—the writer, speaking of that assemblage, calls it "your convention." Now there are some Presbyterian ministers in the State of Georgia, alumni of Yale College, who, having connected themselves in marriage with large estates, and having thus become, like Abraham, rich in "men servants and women servants, have learned to think well of what is called "Southern institutions," and are so willing to forget the hole of the pit whence they were digged, that the theology of that New England which gave them birth, and where the contributions of the churches educated them for the ministry, has become odious in their sight, and inconsistent with "the purity and safety of our church." Was it to such an one that this letter was written?

3. *The case of Mr. Magill* which is the ostensible occasion of the letter before us, was briefly as follows. Mr. Magill, a native of Georgia, a graduate of Yale College, having completed three years of Theological study with his alma mater, returned to his native State last autumn, as a licentiate of one of the Associations of this county. He had preached with much acceptance in Middletown, and in some other places, but he felt himself bound to labor for the South and at the South, and not the less so because he had seen that Northern born ministers going southward sometimes became too Southern to be very useful. During the winter he labored at St. Augustine; and the people there were so desirous of retaining him, that at the meeting of the Presbytery at Darien, in April, he presented a request to be received under the care of that judicature, with a view to his ordination. On being asked whether he adopted the Confession of Faith, he—like some men whose orthodoxy now passes muster at Princeton—declined assenting to it without making some exceptions and explanations. Leave being given, he excepted to the statement in the Confession, respecting imputed and transmitted sin, and in answer to questions which ensued, he made it appear that according to his view, every sinner becomes a sinner by his own act, and not by the act of his progenitor or of his Creator. On this ground, if we are rightly informed, the Presbytery voted unanimously not to receive him. We should be slow to condemn him for errors imputed to him by an Act and Testimony Presbytery. Yet it is not impossible that he did express unsound opinions. If he did he is answerable. To impute his errors, if he holds errors, to the institution at which he studied, is as unjust as it would be to impute the Unitarianism of Horace Holley, to Dr. Dwight, or that of Orville Dewey to Dr. Woods. Our readers will be happy to learn that Mr. Magill is now preaching in Bryan county, Georgia, where there is an uncommonly promising field of usefulness, especially among the slaves.

4. The letter declares that "the advocates of the New Haven Theology are continually crying out, 'there's no difference,' and under the pretext of union, have been strenuously propagating their peculiar sentiments." The pretext of union! Who are those that go about in Connecticut to raise funds and obtain golden opinions for the East Windsor Institute, and who

declare, wherever such declarations seem necessary, that they are for continued union,—that they disavow the "Edwardean's Letters" and the "Address to the churches,"—and that their ambition is to be peace-makers? Who are they, who, when we charge them with intending to make the questions which have recently been debated, questions of division in all the associations and in all our churches, are ready to answer, Is thy servant a dog? Pretext of union!

5. "And have so managed us to conceal the most obnoxious and alarming features of their scheme." Look at it. Here it is—the charge that has been whispered about wherever a credulous ear could be found to listen—the charge that has been carried from one chimney corner to another by traveling tale-bearers—here it is, out at last upon the housetops—the charge of a cowardly, and base concealment of opinions on the part of "the advocates of the New Haven Theology." This charge we declare to be false and calumnious.

If it were not for the seriousness of this charge, it would be difficult not to smile at the inconsistency of the accusations which are urged from different quarters, and at different times from the same quarter, against those whom the writer of this letter calls "the advocates of the New Haven Theology." Heretofore attempts have been made to convince the public that these men have taught and published heretical doctrines, but now it seems they are to be condemned and held up to abhorrence, not for what they have published, but for what they have not published.

6. Notice what is said about *Yale College*; and judge whether the men ("we,") who are so anxious to collect instances of students who have been kept away from that institution by the alarm which they are endeavoring to propagate, are not proportionately anxious and diligent to multiply such instances.

7. Observe what the "stand" is—the "noble stand,"—which the writer of the letter would have "all our ecclesiastical bodies take." Look over the several counties of the State of Connecticut,—see how many, and what ministers such a policy would silence,—see how many and what churches such a policy would excommunicate, and how many more it would rend into pieces,—see what that policy would be in its actual operation,—and then judge what answer should be given to the men who think they are doing God service by laboring to bring about such a state of things.

8. We desire the reader carefully to scan what is said about *Perfectionists*. What are the impressions which a reader at a distance, unacquainted with facts, would receive from that part of the letter? "A number of Dr. Taylor's students have turned out to be Perfectionists. I can name the following preachers at the North who claim to be perfect. . . . The latter [that is, the last named individual,] if I mistake not, was lately silenced." "Some of the above named preachers were not members of Dr. Taylor's school." Now if you know nothing of the facts but from this letter, what should you suppose these statements to mean? Two things would be distinctly impressed upon your mind;—first, that the "number of Dr. Taylor's students" who have become perfectionists, cannot be far from the number of

individuals named as "preachers who claim to be perfect;" and secondly, that the preachers mentioned, are, with one exception, preachers not silenced, preachers passing current with the northern churches. We do not mean that this was the meaning which the writer intended to convey; but we ask could any man ignorant of the facts fail of receiving these impressions?

And what are the facts? About two years ago a young man from Albany, full of the revival ultraisms which have been engendered in certain parts of New York, and having some family relatives who were on the very point of becoming Perfectionists, became a member of the theological school of Yale College.—There he soon became intimate with another young man of kindred temper and habits, and of a superior though erratic intellect, who had come to complete the studies which he had commenced at Andover. In a few weeks, the first (D.) received a letter from a sister of his who had just embraced in full the doctrines, and experienced the ecstasies of perfectionism. This letter was immediately communicated to the other, (N.) upon whose inflammable imagination it had a great effect. After a protracted season of fasting, (eight or ten days, if we remember rightly,) he became so far deranged in his intellect, that he declared himself perfect, and laid claim to a knowledge of truth by direct revelation. About the same time, D. having gone to visit his friends, ceased to say with Paul, "Not as if I had already attained." A Presbyterian minister (B.) who had labored with great eclat as a revivalist in some parts of the country, but whose efforts in this region had not produced much excitement, and who had just made a desperate but unsuccessful effort to get possession of one or another of the churches in this city, for the purpose of holding a protracted meeting, soon fell in with the same views. Among the members of the Free Church, with whom B. was then laboring, several were carried away; but with nearly if not quite every one of them, the delusion was only temporary. At Prospect, about fourteen miles from New Haven, a young man (C.) of not very discriminating or powerful talents, just licensed to preach, had been employed to labor in the gospel for one year. There B. had held a protracted meeting, and all the extravagances which, creeping in from the Presbyterian Church, have begun to make their appearance here and there in New England, were introduced among a confiding people. Over such a mind as C.'s, the plausibleness of B. and the crazy genius of N. might be expected to have a controlling influence. Accordingly it was soon announced that C. was perfect, and, by the combined efforts of the whole company, a great movement was made in Prospect, till a considerable part of the little church there were led into the same error. This, with the exception of some few sporadic cases in other towns, is all the Perfectionism that we have ever heard of in Connecticut.

Now for the connection of this with the theological school in Yale College. D. was a member of the school for a few weeks, perhaps from eight to twelve. N., we believe, had been at Andover one year, and at Yale College a little more than a year. C. had no other

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connection with the theological department than that while keeping in this town a boarding school for boys, he attended lectures as he found opportunity. B. had no more to do with the theological school or its professors, than the Duke of Wellington. *Not one who has begun and completed a course of study in the theological school of Yale College, has turned out to be a Perfectionist.*

Of the long list of Perfect preachers, one, it would seem, has lately been silenced. What is the truth in this respect? D. was never licensed. N. was a licentiate of New Haven West; and, within thirty days after his becoming perfect, his license was annulled. C., represented as having been settled, never was settled any where; he was only a licentiate, and his license was withdrawn, not lately, but eighteen months ago. B. was an ordained evangelist of the Presbyterian church, and being encompassed with those signal securities against error, of which we hear so much from some quarters, continued to be a minister in regular standing, till last April, more than a year, when he was suspended. As for the other "preachers" in this list, we know not who they are,—but there is no hazard in saying, that if any of them have ever been preachers received as in regular standing among our churches, they are not so now.

But, it is said, these Perfectionists have all doubtless taken their premises from his [Dr. Taylor's] theology. "This is what they claim." What nonsense is this! They claim to have taken their premises from the Bible;—is that any thing to the discredit of the Bible? We have heard of a man who feels himself bound to move heaven and earth against what he calls Taylorism, because he fancies that Dr. Taylor was once a quasi pupil of his, and may have received some wrong impressions from his mode of preaching and talking in by gone days. That man and the writer of this letter, seem to reason somewhat alike. We trust that most people can reason better.

9. "I CANNOT TELL YOU HOW FAST THE NEW HAVEN THEOLOGY IS LOWERING THE CHARACTER OF PIETY, AND RUNNING OUT GENUINE REVIVALS AMONG US." Is this a specimen of the manner in which the revivals of religion in Yale College are spoken of in letters to distant parts of the country? Is this a specimen of the manner in which the report of the last winter's revival in Yale College, as drawn up by the venerated President of that institution, and incorporated without abridgement in the narrative of the General Association, is credited among the initiated? That sentence surely never was written in the expectation of its coming back to New England in print. We know something of revivals of religion in New England, as they have been of late, and as they were fifteen years ago;—and we do not hesitate to declare that the revivals of 1827-8, and those of 1831 and subsequent years, will suffer nothing by comparison with the revivals of 1820. We exclude from the comparison the operations in Berkshire, and in some other places under the auspices of Presbyterian evangelists, with which the "New Haven Theology" has had no connection,—as Mr. Foote, since his attempt in this city, will readily testify. As to the character of piety being "lowered" in our church-

es, we had a debate on that point, not long since, with the New York Evangelist.

10. The object with which this letter was written and published, can easily be understood. To inquire about the case of Mr. Magill, was not the whole object; if it had been, the letter would not have appeared in just the shape in which we find it. A simple letter of inquiry, touching the case of Mr. Magill, would not have been thought worth publishing in the Southern Herald. One great end for which the letter was written, is found, we conceive, in its concluding paragraph. It was to assure a member of the Act and Testimony Convention, that the party in the Presbyterian church which would condemn such men as Beecher and Barnes for heretics, which would annihilate the Home Missionary Society, which would withdraw all Presbyterian aid from the American Board of Foreign Missions, is essentially one with that little party in Connecticut, which is so zealous and self-denying in making war upon New Haven. "I heartily approve of the decisions of the General Assembly." "The Act and Testimony owed its existence to the New Haven Theology. I desire your opinion on this subject." And then the article in the Christian Spectator, (which by the way was not written in New Haven, or by any body who has, or who ever had any connection with New Haven,) is an effort which "we regard as a slander on christian principle." What is this but giving in an adhesion, in behalf of the party which the writer "represents," to the Act and Testimony.

How did the Act and Testimony man to whom the letter was addressed, understand the matter? Why, he was so delighted with this addition to the strength and credit of his party, that he could not refrain from publishing the letter, even without permission, and without stopping to think that the writer might be unwilling to see it in print.

Are we to understand then, that the Anti-New Haven party in Connecticut, and the Act and Testimony party in the Presbyterian church, are essentially one? Who are ready to admit that the writer of this letter represents them when he says, "I heartily approve" of the General Assembly's repealing the "plan of Union;" "I heartily approve" of the General Assembly's attempting to dissuade Presbyterians from co-operating in Missionary and Education Societies with Congregationalists; "I heartily approve" of the General Assembly's encouraging all the clamor that has been raised against New England and New England men; "I heartily approve" of the preposterousness of trying Mr. Duffield's book which has no rights, instead of trying Mr. Duffield himself, who has rights, and who cannot be found guilty, except by evidence and reason. We put the question to those who have co-operated in various arrangements and organizations to form an Anti-New Haven party in Connecticut.—Have you not been imposed upon? Have you supposed that you were joining a party which was to be allied, offensively and defensively, with "Act and Testimony?" Have you supposed that the ground you were taking was the ground of opposition to Andover, and to Lane Semina-



fy, and to Auburn, and to all those names and institutions in the Presbyterian church, which New England has been wont to regard with the greatest interest? Are you ready to go for the whole? Will it not be better to refrain from this war against New Haven, lest haply ye be found fighting against those with whom it was not in your thoughts to contend when you began?

**MOB LAW AT UTICA.**—No good citizen can doubt that if such proceedings as were had at Utica, to suppress the Anti-Slavery Convention, are to be the order of the day, our government is at an end. If on the one hand our democratical institutions cannot protect the citizen in the exercise of his legal rights, and if on the other hand they cannot protect the commonwealth without calling in the mob, the people will, ere long, and must seek protection from a despot. Let us have despotism rather than mobs—let us have one arbitrary master, rather than a million.

**MISSIONARY HERALD.**—The November number of this periodical, is rich in valuable and interesting details. We shall find room for a few selected extracts, hereafter.

*For the Religious Intelligencer.*

**\$35,000 REQUIRED FOR FOREIGN TRACT DISTRIBUTION.**

THE EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY would tremble at the idea of doing any thing to retard the circulation, in our own country, of the Society's *Standard Evangelical Volumes*, or of its smaller publications, accompanied by *Christian effort and prayer* for the salvation of men; but there are claims also from *foreign lands*, and the Committee cannot but believe that it is in the hearts of Christians of this community *vigorously to sustain each of these noble enterprises.*

As the result of information obtained by correspondence with our several foreign Missionary Institutions, and with the laborers at the several stations to which the Society's aid has hitherto been given, the Committee are unanimously of the opinion that *thirty-five thousand dollars* is the least amount which this Society ought to attempt to remit to foreign stations during its current year. They therefore, at their stated meeting, October 19, 1835, unanimously

RESOLVED, that, in case sufficient contributions shall be received, the following appropriations be made during the Society's current year, ending April 15, 1836; and that the same be remitted, under the direction of the Finance Committee: viz.

To China, the Chinese being the written language of from one-fourth to one-third of the human family, for the use of missionaries, of the American Board of Commissioners for Foreign Missions, and of Rev. Charles Gutzlaff, Leang Afa, and their coadjutors, including aid in preparing Chinese metal type, - \$4,000

To China, for use of missionaries of the Protestant Episcopal Church, two having recently sailed for China, - \$750

To Singapore and Indian Archipelago, there being at Singapore a stereotype foundry; two presses; founts of type in Chinese, Malay, Arabic, Siamese, Javanese, and Bugis, and great facilities for intercourse with adjacent countries—1,500 Tracts and books recently distributed at a Chinese funeral, - \$2,000

To Siam, for use of the American Baptist mission,

where are now, or are expected soon to arrive, founts of type in Siamese, Chinese, and English; a press, and five mission families, - \$1,500

To Siam, for use of mission of American Board of Commissioners, - \$1,000

To Burmah, where are a type and stereotype foundry; four presses printing in Burmese; a press and founts of type just procured for printing in *Karen and Taling*, and several *Karen Tracts* prepared; two new stations established; 11,000 Tracts recently distributed in a single tour up the Irawaddy; many efficient native distributors, and the whole amount appropriated supposed to have been expended the last year, - \$4,000

To Orissa, for the use of Rev. Amos Sutton, who recently visited this country, and of American Baptist and English General Baptist missionaries; two mission families having sailed with Mr. Sutton, and a reinforcement being now expected from England. This is the "Holy Land" of India, the site of the temple of Juggernaut, who is "God of gods among Hindoo deities," and which is "annually visited by half a million of pilgrims, speaking all the languages of India, from Cape Comorin to the mountains of Cashmere," \$3,000

For the Tamil people, in Ceylon and Southern India; two new stations having been formed on the island, and one on the adjacent continent; two presses, with numerous schools, and many qualified native distributors, - \$3,000

For the Mahrattas; a stereotype foundry having been recently established at Bombay, and tours for Tract distribution being a prominent object of the mission, - \$1,500

For Northern India, for use of mission of Western Foreign Missionary Society at Lahore, a station far distant from all other missions; and a large reinforcement being about to sail, accompanied by a press, \$1,000

To the Sandwich Islands, where are three mission presses, nearly twenty native printers, and 50,000 scholars, - \$1,000

To Syria, an Arabic press recently established at Beyroot, - \$1,000

To the Nestorians, for Tracts in Syriac, - \$500

To Smyrna, (including \$300 for use of Rev. Josiah Brewer,) for Asia Minor and Mission stations at Scio and Trebizond; Mr. Homan Hallock being now in this country to procure founts of type in Armenian and other languages, - \$1,200

To Greece, for use of mission of Protestant Episcopal Church. Press located at Syra. "Great demand for books and Tracts," and extensive facilities for distribution, - \$1,750

To Greece, for use of Missionaries of American Board of Commissioners, - \$500

To Constantinople, for Tracts in Armenian, Modern Greek, and in Hebrew-Spanish for Jews in Turkey, - \$1,000

To Russia, for use of Tract friends in St. Petersburg, who "labor for 60,000,000," and whose "chief dependence" is now on this Society; no Russian peasant having been known to refuse a Tract, - \$1,500

To Germany, for use of Lower Saxony Tract Society, *Hamburg*, \$700; Tract Society at *Barmen*, \$300; Prussian Tract Society at *Berlin*, \$300; urgent applications having been received from each station; much opposition encountered, and cheering indications of the revival of evangelical religion, - \$1,300

To France, for use of Paris Tract Society and of Auxiliaries and French and American Christians co-operating with her; particularly to aid in circulating standard evangelical volumes, and circulating Tracts, in *Spanish*, - \$1,600

To South Africa, for use of the South African Female Tract Society, at Cape Town, in connection with American Missionaries, - \$200

To the Moravian Brethren, especially to aid their

Missionaries in the West Indies and Canada in Tract circulation, \$700

To North American Indians, for use of American Baptist Board, especially at their press in Shawnee, \$300

Unappropriated, reserved to meet new claims, \$700

Total, \$35,000

The spirit of communications from our foreign missionary institutions is, in the language of one of them, "Go on raising funds, and making as large appropriations as you can. We will do all in our power to assist in securing for them a judicious application. If one or more power presses can be employed at the larger missions, the Lord assisting us, we will send them." They are ready to increase the number of printers; establish type and stereotype foundries; bring missionaries, native converts, and others into efficient operation as distributors; and use every means to render this Society's appropriations effectual for the diffusion of Divine truth, and the conversion of perishing men to God.

While such are the openings; while the number of devoted men consecrating themselves to foreign fields is so limited, and death is making its inroads upon them; while intelligence from every quarter shows THE PRESS to be an indispensable auxiliary to their efforts, and access is easy to so large portions of the earth's population; and while God is pouring upon us the bounties of his Providence, and enlarging the hearts of his people, the Committee dare not limit their efforts to raising a sum less than \$35,000 for foreign and pagan lands the current year. Many of the proposed appropriations may be usefully increased, should sufficient means be contributed. Besides raising this sum, the Society's current expenses which must be met previous to April 15, will probably be not less than \$30,000, and the whole amount now in the Society's Treasury is but \$2,391 32.

The Committee trust that no effort on the part of the Society's Agents will be wanting; but the object cannot be accomplished *without the proffered aid of the friends of the cause generally*. Especially do they rely on the co-operation of Clergymen in presenting the object to their own and neighboring congregations; and of Auxiliary Societies, churches, Ladies' Associations, and individuals, male and female, in collecting, personally contributing, and early remitting so much as is within their power. To all it must be a motive, that the "night" which shall close opportunities for such efforts "cometh;" that millions are speeding their way to eternity, without so much as a Tract to tell them of Christ; and who will forget that all we do for their salvation will be vain, without the superadded blessing of the Holy Spirit, in answer to prevailing prayer.

By order and in behalf of the Executive Committee,  
JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Cor. Sec.

O. EASTMAN, Vis. and Fin. Sec.

New-York, October 20, 1835.

THE WATCHMAN is the title of a paper, the specimen number of which has been issued at Hartford, Ct. Rev. Joseph Harvey, D. D. is to be its Editor. Its regular publication is to commence on the first of January next. A specimen number, of course, is a specimen of the paper and type only, and not of the editorial talent, which a paper is to exhibit. Dr. Harvey is known to be a very able man, and is doubtless capable of making a paper of high character. If the Watchman goes into operation, it must seriously injure brother Hooker, of the Ct. Observer, which we shall much regret. There will be, too, continual and imminent danger of engaging the churches and ministers of that State in a theological newspaper war, and virtually, in

a quarrel. This will not necessarily follow; but it will require great talents, a right spirit, and perpetual watchfulness, to avoid it. These, we trust, will not be wanting. We happen to know that some persons, who are supposed to be interested in the success of the new paper, have done more to keep the peace among the churches of Connecticut, than some other people have been willing to give them credit for. But—their theological affairs are, in some respects, in a bad condition; and we know not how they ought to be managed, so well as we hope they do.—*Boston Recorder*.

## MOBS.

Pity it is that our laws are not sufficient to protect our citizens from the violence of these outbreaks of popular fury. Whatever provocations may be given for these riotous proceedings, we cannot but deprecate such lawless means to express disapprobation of men and their measures. Let the authority and supremacy of our laws be maintained at whatever hazard. Let no countenance, not the least, in word or deed, be given to those who are disposed to disturb the peace and safety of the community. If any man or class of men pursue a course of conduct calculated to subvert the order and endanger the welfare of society, the laws can reach them—or if not an abused and injured community will eventually administer justice to the offenders and correct the deficiencies of the law. Better suffer a temporary injury and mortification—better witness a painful degree of oppression, of abuse, a temporary triumph of fanaticism, than to see our good and wholesome laws trodden under foot of the vilest men, and mob-law made to usurp the laws of the land.—*Ch. Mirror*.

From the Pastor's Journal.

## THE WEDDING AND REVIVAL.

[Furnished by a Clergyman.]

The writer of this article was settled in the ministry a few years since, in one of the new towns in Vermont. The church was small, and mostly composed of aged people. There were in the place a considerable number of young people. They had had very little religious instruction, and were very careless. Soon after my ordination, I was requested to solemnize a marriage.

The wedding was to be attended at the house of a young man, who married a sister of the intended bride, and in the newest part of the town, where there were about twenty families, mostly young married people. There were but three professors of religion in that section of the town: these were females, and two of them aged widows.

I learned that a large selection of young people were invited from all parts of the town, also the young married people in the neighborhood. The marriage was to be early in the afternoon, with an expectation that I should soon leave, and the residue of the day be spent in vain amusement. I went with a heavy heart in view of the situation of the people of my newly received charge, and with a prayerful solicitude (as I was about to be brought into the company of so many of the young people, on so interesting an occasion) that I might not fail of being an instrument of good to them. But how to effect this, where nothing but mirth was expected; and to do it without giving offence, and having my attempts fail,

by being viewed out of place, or being considered an ungenerous intruder upon what they considered innocent pleasure, was a trying question. I committed the matter to God, and resolved to make the attempt. The company were soon ready for the ordinance. When it was solemnized, I addressed the newly-married couple—assuring them I felt deeply interested in their welfare—wished them a high degree of happiness—called their particular attention to that most interesting and important period of their lives, as deeply influencing their interests through the whole of their future existence—begged the permission to give them some advice, which, if followed, would not fail to insure them more happiness, even, than they had anticipated. It was only this; to *commence by securing the favor of Him from whom all blessings flow*; trusting in and living for Him who redeemed us, and purchased these blessings for us. I assured them we had the best possible security, that if we “seek first the kingdom of God and his righteousness,” every really-needed good will be added. I endeavored to describe the blessedness of the love of God, the great happiness it affords in the married state, to bless every blessing, to soothe every sorrow, lighten every care, and add a hundred fold to every comfort; and is the only thing that can present to our view as glorious prospect, when the marriage covenant is dissolved. Occasionally, I turned to the guests, and expressed my desire that they might be partakers of this happiness—assured them they might—told them how—compared our situation and our ordinance of marriage with those of the heathen, who compose the principal part of the *great family*—described the situation of a society where all is love to God and love to man—pointed them to the great marriage supper, where all who are friends to the Saviour will be adorned as his spouse, and receive crowns of glory.

In this manner I spent most of the afternoon, interspersing several anecdotes, and endeavoring to make the season as pleasant to them as the solemnity of the subject would admit. The young married couple and some others listened with attention, but some were restless. After I retired, they all soon left.

This was the commencement of a revival. A few days after, the young married woman called on me, with the language of the day of pentecost—“What must I do be saved?” Her convictions were pungent. In a short time she was rejoicing in hope, and her husband soon after her. Their house was soon a house of prayer.

Almost every adult person in that part of the town was soon hopefully in the kingdom of Christ, and a family altar erected in nearly every house.

Before this, it was their custom to be together alternately at each other's houses about once a week, for merry meeting. Now their meetings were even more frequent; but the scene was changed; they now met for prayer, singing praises to God, and for religious conference.

The work extended into other parts of the town, progressed for nearly two years, and the church was greatly enlarged and strengthened.

Although I went to that wedding with anxious solicitude and an aching heart, through fear that I might by some act or neglect rather encourage in sin than

bring to repentance, yet it proved the most happy season of the kind I ever witnessed.

I have ever since endeavored to render such seasons serious as well as pleasant; but have never on any other similar occasion witnessed so happy results. Perhaps I have never conducted any other wedding so much in character with the ordinance and with my office.

Why should a season of so much interest, and fraught with such incalculable consequences, be lost to the soul? Shall carnal mirth absorb our minds on those pleasant seasons, to the exclusion of more rational, profitable, and exalted pleasure? Why should not an ordinance of God, so important, and interesting, and consequential, be so conducted, as to be calculated to lead all concerned to drink of the rivers of pleasure, which flow from God's right hand?

From the catalogue of the officers and students of Bowdoin College, just published, it appears that there are 144 students at present at the institution, viz:—Seniors, 29, Juniors 49, Sophomores 39, Freshmen 27.

A creature's place is a low place, but a sinner's place is lower.

It is a weak and wretched thing, by a false peace to secure eternal sorrow.

## Revivals.

From the Vermont Chronicle.

### REVIVAL IN BARRE.

Messrs. Editors,—If you shall think the following communication worthy a place in the Chronicle, it is at your disposal. For one, I have become nearly sick of stereotyped accounts of revivals of religion. It seems to be assumed by many at this day, that there can be no progress in divine things, no revivals, without something new. I am of a very different opinion. And I write this partly because in the religious awakening in this place there were no new things.

I shall begin by stating that the whole number added to the church in this town, since January last, is 65.—by letter 12, and 53 by profession. Many others think they have passed from death unto life.—They are not, however, known as the followers of Christ, because they have not united themselves with his professed friends. Others are still in an inquiring state of mind. The work in this place has borne the distinctive features of former revivals. It has been marked by very great and solemn stillness.—But though noiseless, it has been mighty to the subduing of the hearts of sinners. At some seasons it seemed only necessary to stand still and see the salvation of the Lord.

It is now about one year since the first symptoms of returning life appeared in the church. Here and there an individual seemed to be roused from sleep. The inquiry began to be made, What is the state of the church? One aged person who had been excluded years ago, came back with humble confession.—The suggestion was made, whether the members might not assemble in small circles, on Saturday evenings, to pray for the blessing of God upon the exer-



cises of the Sabbath, and particularly that the word might be made effectual to the salvation of souls. A number of praying circles were forthwith convened in different parts of the town. The influence of these meetings was soon visible in the house of God on the Sabbath, being indicated by the profoundest silence, fixed attention and a kind of mysterious awe, which reigned throughout the congregation. On the part of the pastor, great solicitude and much trembling was experienced, lest the agitation of the mind of the church which was evidently commencing should either subside or take an unfavorable direction. Hence a very prominent subject in all our meetings and private visitations was, that the Spirit of God is the spirit of love; he is a very tender Spirit, easily grieved away: let us therefore do nothing that will wound him, but let all our conduct and words and feelings be such as will render his visit with us agreeable to him. Very little, if any thing, was said about a revival. The mind of the church, so far as practicable, was kept fixed upon itself. Its internal state was examined with much carefulness.

At a preparatory meeting about the first of January, an unusually large number of the church was assembled. The Spirit of God was evidently present, melting the very heart of the church. The installation of the present pastor was attended the week following. By these exercises, new energy seemed to be added to the feeling already awakened. The great object with those who took the lead in the church was, not to bring on a crisis in the state of feeling, but so to shape all the efforts that were made that the whole mass of mind in the church might be moved, and so the whole moral power might be brought to act upon the surrounding community. In carrying out this plan, the officers of the church were made the privy council of the pastor in every thing relating to the interests of Zion. And here he wishes gratefully to record, that from them he has all along received very prompt and efficient aid. They, and occasionally a few other members, met at the pastor's study for mutual consultation and united prayer, that God would give wisdom to direct in the adoption of means to carry forward the interests of his kingdom. And to the honor of God let it be spoken, that the smiles of the Great Head of the Church have accompanied every effort which, during the last year, has been put forth for the advancement of his cause. No burst of emotion during the winter was witnessed. To those, however, who were watching the symptoms, it was apparent that the motion in the church was steadily augmenting. The congregation increased on the Sabbath. A death-like silence pervaded the assembly. Nothing but the voice of the preacher was heard. And while, during this season of momentous expectation, the foundational principles of the Bible were preached, a supernatural power seemed to be present, urging truth after truth upon the hearts and consciences of the listening audience.

Such was the state of this people when, in March, a protracted meeting was held in this place by the Methodist Society. At this time a goodly number was added to that Society,—how many, I am unable to say. A considerable number, also, of those who usually attend the worship of God with the Congregational Society were brought hopefully to the knowl-

edge of the truth. Additional impulse was given to the general religious feeling which, for several months previous, had been gathering strength daily. This continued to increase until toward the last of June, when a protracted meeting was commenced in the Congregational Society. This was continued two weeks. The assistance of both ministers and laymen from abroad almost entirely failed us. With the exception of two days, only one brother in the ministry came to our aid. The church, of course, could lean upon no mortal arm. The members felt that the work rested on themselves. And, casting themselves down in an agony of supplication at the feet of sovereign mercy, they went, almost to an individual to the work. The arm of the mighty God of Jacob was made bare for the salvation of men, and many were led to inquire, 'What shall we do to be saved?' On some occasions, particularly the two Sabbaths of the convocation, there were displays of the divine presence seldom witnessed. The Holy Spirit came into the congregation with not merely his convincing influences, but in all the crushing energy of his subduing power.

Of the number who have *professedly* turned unto the Lord, we are unable to speak. None are distinguished as such, except those who have publicly united themselves with God's people.

One word more, and I have done. A fact, which has been very noticeable since the commencement of the revival here, is, that while the subjects of the work have not seemed to be pressed with such a sense of personal guilt as in some former revivals, they have groaned under a sense of the most *fearful darkness*, respecting the way by which they could find mercy. A single specimen will illustrate the case of many. Said a man, in private conversation, when the subject was presented to his mind in various ways, "I see that it is reasonable—I see that it is perfectly reasonable, that God should require my heart; but I can't see how to get hold of it."

JOSEPH THACHER,

*Pastor of Cong. Church.*

Barre, Oct. 6th, 1835.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED,

In this city, an infant child of Capt. John Davis, aged 7 months.

In this city on the 26th ult. Mary Hawley, a colored woman, aged 19—respected and esteemed by all who knew her.

On the 10th Sept. last, at sea, on board the ship *Russel Baldwin*, West, bound to Mobile, Ezra Williams, son of R. T. Williams, Esq. of Essex, Conn.

In Oxford, on the 30th ult. William Cyrus Perry, aged 60.

In Derby, Nov. 1st, Mrs. Nabby Lum, wife of Capt. David Lum, aged 54.

In Hartford, on the 25th ult. Moses B. Stuart, aged 22, son of Prof. Stuart, of Andover.

In Bridgeport, on the 23d ult. Miss Mary Ann Brooks, daughter of Mr. Joseph Brooks, Merchant in that village, aged 18.

In Huntington, on the 22d ult. Hezekiah Marks, Esq.

In Berlin, on the 27th ult. Mrs. Hannah Burrill, widow of the late Mr. Eben B. of this city, aged 56.

## Poetry.

*From the Boston Recorder.*

We met the following lines some time ago in a New Haven paper. It is one of the most beautiful flowers which we owe to the city of gardens, one of the most fragrant which "the valley of peace" has ever produced. May its seed bear a hundred fold; and may it serve to quicken and support the weary traveller, who has sought in vain a resting place and a home in the beautiful but transient consolations which nature and its philosophy affords, or in the deceitful promises and hopes by which man has been led to disregard the "chief corner stone" of God's temple, and may we all be ready to join the writer's appeal.

Raise, raise then a temple for Jesus our Lord. B.  
GOD'S TEMPLE.

"But who is able to build Him a house, seeing the heaven and heaven of heavens cannot contain Him?—2 Chron. ii. 6.

Let the cedar of Lebanon raise its tall head,  
And bow to the earliest light in the sky,  
Let the evergreen-palm for the royal be spread,  
And the fir mid the clouds breathe its evening sigh;  
But trees of the mountain, the desert or plain,  
Are not for the building of God's holy fane.

Ye cunning devices in silver and gold,  
Ye hangings of crimson and purple and blue,  
Ye wonderful gems, of a value untold,  
Thou altar of brass and thou molten sea too,  
Ye odors of incense, the lamps and the flowers,  
Are not for the fane of a God, such as ours.

Oh the temple for God is the undying soul,  
Redeemed from its sins by the blood of the Son;  
What are myriads of worlds though in brightness they roll,

Compared to a heart which the Saviour has won.  
Raise, raise then a temple—be Jesus alone,  
Its lustre, its glory, its chief-corner-stone.

The ark of the promise forever shall dwell,  
And the cherubim guard it beneath their soft wings;  
There to Jesus the anthem of praises shall swell,  
And blend with the music from heavenly strings;  
Raise, raise then a temple to Jesus our Lord,  
In the innermost soul be he loved and adored.

### THE COMING OF THE BRIDEGROOM.

Matt. xxv. 10. *And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

The following account has recently been given of a marriage ceremony in the East:—

"The bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh! go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession: some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved

forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys; I and others expostulated with the door keeper, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—'and the door was shut!'"

*Ward's History of the Hindoos.*

STYLE OF CHRIST'S TEACHING.—Our Lord's mode of popular instruction shows clearly what is supposed and expected on the part of man, in listening to divine teaching. He boldly expresses general principles in tropical terms; and these, such as convey either no moral meaning, or none that would not be trite, frivolous, or even pernicious, unless freely interpreted, as they were intended, by sound common sense. The literal version given of some of these instructions by the fanatic would indeed, if generally prevalent, turn the world upside down. Our Lord omits entirely those explanations, cautions, and limitations, which are superfluous where good sense is in exercise, and which must be unavailing where it is wanting.—*Spiritual Despotism.*

### A THOUGHT FOR THE REGULATORS OF MINUTIE.—

"I speak unto wise men; judge ye what I say."—"Be not children in understanding." "Is there not a wise man among you?" Such is the style of those who were commissioned to guide mankind, not to enslave them. But despotism speaks a very different language; and it is its characteristic to leave no room for discretion: it will push law and precept into every corner of life, and obtrude specific directions where common reason and ordinary motives need no aid. Despotism grudges to treat men as men; but must always deal with them either as children, or as wild beasts; it will always prescribe, and measure out every movement; it will pronounce upon the little as well as upon the great; and is not content unless it makes itself felt and heard every moment, and in every place.—*Ibid.*

### CENTENNIAL CELEBRATION.

The clergy of this vicinity are respectfully invited to attend the Centennial Celebration of the settlement of Hartford, which is to be held at the Center Church, in this city, as noticed in our paper last week, on the 9th inst. at 11 o'clock, A. M. Provision for their accommodation will be made in private families, and their attendance will be acceptable to our citizens. It has been suggested that this will be a suitable occasion for consulting respecting plans for promoting the interests of the churches, and it has been thought desirable that the clerical brethren should come prepared to spend a part of the succeeding day, in attention to this important object.—*Cr. Obs.*

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